Volume LXXI CHICAGO, APRIL 17, 1913 Number 7

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE NEW CREATORS

How blest am I, who number in my friends
Rare souls whose labors glorify the earth!—
Not seeking honors, but in eager worth
Co-working with the best to highest ends.
They toil heart buoyant, though the world contends;
With mild persistance, they transfigure dearth
To fullness; and they meet that higher birth—
Life "saved" by who alone life freely spends.

As war is ended; as Man's age-long blight
Of ignorance is vanquished, and his Will beguiled
To tame earth's crudeness; as to every child
Who calls the Earth his Mother more shall flow
Of her abundance,—so these friends may know
They are "as gods," from Chaos wringing Light.

JAMES HARCOURT WEST.

Tufts College, Massachusetts.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, APRIL 17, 1913. NUMBER 7.

TRUTH AND FALSEHOOD

If some great falsehood with its mighty brand
Stalk, like Goliath, ravaging the land,
Fit thou the pebble truth within thy sling,
And then, like David—fling!

Munsey's Magazine —*Clinton Scollard.*

Mr. Wilfrid Wilson Gibson and Mr. John Maesfield are offered as "two of the newest poets" by Robert Shafer in the April *Atlantic Monthly*. It will be a sorry day in the English reading world when there are no more "new poets," and will be as sorry a day for the English reader who has no appetite for a new poet. Let us get acquainted with these last arrivals from Mount Olympus.

Turning the leaves of the dictionary to find "one hundred inspiring words" would seem rather a stilted and mechanical way to get inspiration, but the *Homiletic Review* for April contains such a list, beginning with "achievement" and ending in "zeal." Perhaps preachers who are short of home-made ideas will find the list valuable. If "Salvation" has become a trite subject in the pulpit, let the young preacher try his hand on the next word, "Seraphic." If that does not yield sermonic inspiration perhaps the word "Sovereign" will, particularly on British soil, where the word has a suggestion of gold in it. At any rate we recommend the inspirational value of the dictionary. The primal revelation was the revelation through words and words are still things of great potency and high sacredness.

"Teaching Men to Try Again" is the title of a very interesting pamphlet setting forth a much neglected work. The Central Howard Association is too little known even in Chicago, where it has been doing its work so quietly. But it has reached its Twelfth Annual Report, which contains timely and encouraging words from the president, William M. R. French, director of the Art Institute, Superintendent F. Emory Lyon and others. The business of this organization is to "lend a hand" to the man that is down, to open the door of opportunity to the man who has been released from behind the bars. During its twelve years of history this organization has extended such a hand to nine thousand one hundred and sixty-two prisoners. Twelve hundred and ninety of them were new applicants in 1912. Eighty-two per cent of the men paroled to the superintendent or other co-operative helpers have completed their parole with credit. The whole tabulated statement of results is informing, and we hope many who will read this note will be moved to send to Superintendent Lyon, 509 Monadnock Block, Chicago, for a copy of the report. If the request is accompanied with a subscription to help the good work along it will carry added blessing to those at both ends of the line.

The mayor of Tokyo, as quoted by the *American Rieview of Reviews* for April, has been making a strong plea in the Japanese magazine for the adoption of Roman letters in printing and reading the Japanese language. He argues forcibly that much time is lost and the growth of intellect stultified by the immense and unnecessary waste of the Chinese ideographs, many thousands of which have to be memorized before the printed or written word becomes intelligible. We hope that this movement in Japan will be seconded by a movement of the new China, which perhaps can do no one thing more in line with progress than to print and write their language with the Roman alphabet. This is an indispensable step in cosmopolitanism. Let Germany eliminate the black-faced letters and Russia abandon its peculiar alphabet and by that very process they will be reconciling themselves to their brethren of other nations and paving the way towards that universal language which, however variant in dialects, will carry the same symbols of sound and will make all languages available. Esperanto may be a slow and questionable achievement, but the universality of symbols and a universal alphabet would seem to be near at hand. Why should it be delayed much longer?

Are we threatened with a new word designed as a contribution to the already overworked sex problem? Floyd Dell has written his book on "Women as World Builders," with a sub-title of "Studies in Modern Feminism." The Review of *Reviews* for April tells of "A New Feminist Play," by Brieaux. Floyd Dell's book contains very readable, illuminating, but all too brief sketches of Charlotte Perkins Gilman, Jane Addams, Emmeline Pankhurst, Olive Schreiner, Isadore Duncan, Beatrice Webb, Emma Goldman, Margaret Dreier Robins and Ellen Key, and the play commented upon in the *Review of Reviews* seems to be interesting and profitable. But we resent the invasion of this new

word. Too much has been made of the sex element in morals, society and politics. The higher we ascend on the biological tree the more incidental are sex characteristics and sex functions. There is a great depth of psychic power lying below all sex distinction or confusion and there are great heights of spiritual aspirations, ideals and potencies where the individual is conscious only of its human quality. No man can successfully organize his life about a conscious masculinity, and no woman can successfully organize her life about a conscious femininity. If woman is to find her rightful place in the world of business, thought, or politics, it will be by virtue of this asexual verity: the soul in its largest dimension is of the "common gender," to represent which the English language is too poor in words. Let there be less "femininism" and masculinism and more humanism.

Again we urge our school teachers not to forget "Peace Day," which should be celebrated on the nearest available date to May 18, the anniversary of the Hague Conference. Some of the teachers in public schools are already actively preparing for the same. Miss Florence Holbrook of the Forrestville School, Chicago, is arranging for a great peace procession in which twelve hundred children or more of that school will march through the district, bearing the white bordered banner and other symbols of international sympathy, and a statesmanship that seeks to settle differences by arbitration and not by the blood of the innocent. Mrs. Treadwell, principal of one of the Pullman schools—one of the most efficient "melting pots" in Chicago,—is also making arrangements for an extensive celebration, knowing that what is done with and for the children will go far towards Americanizing the parents at home. The White Bordered Banner has not yet become a commercial commodity so it has been difficult to secure this beautiful emblem of good will with the pride of a nation as its core. Arrangement has been made through the efforts of some of the Lincoln Centre workers by which the American Flag Company will furnish 8x14 inch U. S. printed muslin flags, with white border on three sides, mounted on sticks, $3.75 a gross. (In not less than 10 gross lots.) 11x17 inch U. S. cotton bunting flags, on spearhead clips not less than five gross lots, $9 a gross; 24x36 inch ditto, in one gross lots, $48 a gross. These flags have to be specially prepared and it will take about two weeks to fill an order. Orders by the gross can be sent to the UNITY office and pains will be taken to have them filled by Peace Day.

In the "Editorial Wanderings" of the editor published in these columns we have already called attention to the "Municipal Entertainment" program carried out by the city of Houston, Texas. Our account of what is being done in that rising city in the far Southwest has awakened wide attention and received much editorial comment, notably that in the *Boston Herald*, which publishes our account in full and adds other interesting matter, showing an awakening on these lines. In the interest of further agitation and subsequent promotion we print the following authoritative statement officially put forth by W. S. Lockhart, superintendent of Municipal Entertainment for the city of Houston:

ITS ORIGIN.—This movement originated in Houston about a year ago as a result of a survey that was made a few months previous of the various places of amusement. It was discovered in this survey that the average attendance on Sunday upon the places of amusement was about 20,000 out of a population of 105,000, or about one-fifth of the people. The amusements were the usual type of vaudeville, motion pictures and the average type of theater performances. Few, if any, of these were really the type that would give anything of virtue to the attendants.

Amusement is as necessary as food and drink, and the question is, What kind shall it be? The amusement should furnish a stimulus in proportion to the ratio of the dullness of the employment. In other words, something was needed that would not only be recreative and amusing, but intellectual and helpful as well. To this end an entertainment has been provided on Sunday afternoons in the new City Auditorium consisting of high grade music, lectures, readings, etc. The highest grade entertainers and artists appear at these entertainments, offering to the people something that is intellectually, morally and socially uplifting, instead of leaving them to the petty things of the show houses. In short, this is an educational movement for social uplift.

ITS RECEPTION.—The start was made the first Sunday in May, 1912. For the first five numbers of this entertainment it was estimated by conservative people that the average attendance was 5,000, which proved two things: First, the people approved of the class and kind of entertainment that was being offered; and, second, the social demand for such an enterainment. Before it had been running thirty days, articles concerning it had been written up as syndicate newspaper articles. Many magazines and the great religious journals of the country have written favorable editorials commenting upon it. Letters galore from all over the United States and from one foreign country poured in upon Superintendent Lockhart.

ITS DEMOCRACY.—The thought, in the beginning of the movement, was that it would be largely for the working people, but as it has progressed all classes, working men and professional men alike, are to be found among its regular patrons, the old and the young, the rich and the poor are to be seen there every Sunday. It has come to be generally understood in the city that "there is something good at the Municipal Entertainment every Sunday." It has taken a high place in the estimation of the people of the city, and the great good that it is doing both in a negative as well as a positive way is hard to estimate.

Saving the Nation by Banquet

We have noticed for a long time a certain American tendency to reform the world by banquets. It is a poor cause indeed that does not summon its supporters with more or less frequency to a feast of beef and punch, however it may be as to the "feast of reason and flow of soul." It is true that the most serious problems and most heart-rending conditions

can be handled pleasantly and sometimes convivially without much damage, either to feelings or to purse.

It remains for our belligerent patriots, those whom it would seem lie awake o' nights dreading the sudden invasion of the armed enemies who may be even now prowling in the obscurity of mid-Atlantic or mid-Pacific waters, seeking Americans to devour, to lift the banquet on to the heroic levels of national defence. Ex-Commodore Waddams and the ever belicose Congressman Hobson, and perhaps others, have been passed around from one banquet table to another, to which have been summoned Chambers of Commerce, Boards of Trade, and other solid business men without number, throughout our wide domain. On such occasions, after "ample justice is done to a most bountiful feast,"—we quote from the post-prandial introduction to oratory,—the flag is raised with great enthusiasm and torn to pieces by imaginary shot and shell flying from imaginary battleships, manned by imaginary enemies, until powder stained this flag of the frenzied imagination is saved by brave Yankee gunners, who by virtue of long training and much expense, are dying for want of the privilege of dying for their country's flag.

We speak advisedly, for the present writer has been a guest at such banquet tables and has witnessed the heroic display of patriotic self-sacrifice for and enthusiastic devotion to:

"The land of the free and the home of the brave."

It remained for the parental association under whose direction, and at whose expense much of this subtile gum-shoe campaigning against the ghostly enemies that float over from Japan, Germany, Great Britain and other lesser possible foes of democracy, has been conducted, to lift our republic out of danger by a great crowning banquet at the New Willard Hotel in Washington, last Friday evening, April 11. It was the eighth annual dinner of the "Navy League," which, according to the dispatches, "has done magnificent work for a new navy." We are further informed that the "dinner was one of the most brilliant that has ever been held at the Willard." Of course an army general presided, a colonel acted as toastmaster, and among the "prominent guests," as telegraphed, were names of two dozen or more prominent generals, commodores, colonels, commanders, majors, captains, etc., etc. Equally, of course, as guests of honor, were the Secretary and the Assistant Secretaries of the Navy, other members of the Cabinet, and as many Senators and Representatives as could be rounded up by strategy without the shedding of blood. Of course once there these guileless victims from civil life, discovered the masterly strategy. They were brought there that they might be duly *influenced* by "the stirring speeches and unbounded enthusiasm for a bigger, better and more efficient navy."

So far as the dispatches inform us only one man escaped through the meshes of this military cordon, which that night at the Willard was doing vidette duty in swallow-tail coats, starched fronts and white kid gloves, except when "working the guns" (i. e., silver plated knives and forks). The man who escaped with his sanity, humanity and the heart of the Christian religion, of which they all boasted, was the redoubtable William Jennings Bryan, the present Secretary of State. At Washington on the 11th of April, as at Baltimore in June last, he seized the psychological moment to shake himself and his auditors free from the trammels of convention, the tyranny of precedent, and the blindness of those whose political eyes are in the back of their heads, and who, like human crayfish, progress backward when they move. The dispatches tell us that "the Secretary of State's opposition to navy expansion was so pointed that it amounted almost to an affront!" Mr. Bryan is reported to have said: "If Secretary Daniels (of the navy) calls for more battleships I may withdraw my endorsement unless battleships are really needed to defend the country from invasion. * * * It is my duty to say to you that for the next four years I shall try to obviate any need for battleships." Brave, prophetic W. J. Bryan! He has dared to carry into office the ideals which he exploited out of office. He has ventured to exercise as Secretary of State, the sanity and the piety which he has expounded so effectively on the platform, before the American people, for many years.

It is high time that the masked batteries of the militant sentimentalists be uncovered.

It is not for us to question the sincerity or the patriotism of these men of war. Of course they are patriots, of course they believe what they say in the main, viz., that this frenzied passion for a big navy is a peace movement. But we charge them with narrow vision, with conventional patrotism based on the assumption that the normal condition between nations is one of jealousy and antagonism of interest and rivalry, liable at any time to break out into war-like demonstrations and violent invasions. We charge them with a sentimentalism based on sectional patriotism and an unholy ambition to keep pace with the monarchical powers of Europe in military equipment and naval outfit, to a degree which we do not need and which we will never use unless the disturbing sense of armament prove an unholy irritant than may lead us out of the paths of rectitude and the ways of righteousness. We base these charges on the experience of a hundred and thirty-seven years. We have had no wars that were not provoked or initiated by our own unrighteousness. We have had many, many

provoking issues, which under the miltancy of the past would have precipitated bloody wars, but which have been settled by the bloodless methods of diplomacy, aribtration, good sense and the honorable courtesies that obtain in the pacific life of gentle men and gentle women. We charge these sentimentalists with burdening the country with back-breaking debts, with deliberately minimizing and ignoring the awful misdirection of funds, that absorbs 70 per cent of the nation's revenues for military life destroying activities and agencies, leaving only 30 per cent for the conserving, educating, humanizing and developing of our life fostering resources.

We believe that these banqueters either ignore or are ignorant of the cumulative testimony of economists, moralists, statesmen, poets, prophets and men of religion and culture everywhere, who are pointing out a better way. We believe that diplomacy is to take the place of armament, that treaties are to supplant battleships, that a perfected Hague Tribunal is cheaper and more efficient than cannon and dynamite. We believe that it is easier and safer to neutralize the Panama Canal as the Suez Canal is neutralized and as the Straits of Magellan are neutralized; to neutralize the high tradeways of the ocean by diplomacy rather than to guard the same with a steel navy, the cost of one unit of which would endow fifteen institutions of learning with one million dollars each. One shot from a thirteen-inch gun would give a college education to an American youth. According to an item in the *Outlook* of February 1, 1913, page 242, it takes fifteen thousand dollars to kill a man in war. Haply there is no "Peace League" with money enough to undertake to fight these banqueters with other banquets that will offer better ice cream, rarer cigars and more wine. But the pacifists of the United States appeal their case from the dining-hall to the college, from "Associations of Commerce" and "Boards of Trade" to associations of enlightened men and women, enlightened legislatures and other pacific forces of civilization.

"He knows no language who knows but one" is the dictum of the schools, and "he loves no nation who loves but one" is the dictum of the higher patriotism. Internationalism, not nationalism, is to render our country as safe from invasion in the future as it has been in the past.

Let Secretary Bryan be supported. Hurrah for the man who can push the cause of peace even to the point of an "affront" in the presence of such blatant militarism, such sentimental patriotism. Gush is never lovable, least of all when it is smeared with gunpowder and rimmed with bayonets. We cannot have peace until we are peaceful. We cannot usher in the reign of sense until we are sensible.

THE PULPIT

Hugo Grotius, Father of International Law

By Charles E. Beals.

(*Continued.*)

II. HIS CONTRIBUTION TO HUMAN WELFARE AND HIS PERMANENT PLACE IN HISTORY.

Enough already has been said to indicate that Hugo Grotius made a most important contribution to civilization and that his place in history is a permanent one.

1. *His Services in Promoting Learning.*—Judged solely by his services as a historian and as a promoter of classical learning, Grotius would deserve an honorable niche in the hall of fame. As historian he was truthful, accurate and unbiased. Professor John Fiske classifies Grotius as one of the "classical scholars of gigantic caliber." He amplifies thus: "From the fifteenth to the seventeenth century we have the names of Erasmus, Budaeus, the Scaligers, Grotius, Reuchlin, Salmatius, Casaubon, Lipsius, Selden, Bentley, and Hult, representatives of a mighty and astonishing style of scholarship, which doubtless from the absence of the proper social conditions, will never be seen again." (Fiske: Darwinism and Other Essays, 250.)

As an interpreter and editor of the many classics he rendered no small service in promoting a love of belle lettres, education, philosophy and all the "humanities." Today the tendency is to ignore the classics. Too much of our present day literary work is hasty and raw. The scramble for the dollar has cursed literature. Poetry seems to have come to an end for a time at least. "Thrillers" and "best sellers" poison the taste of all but the saving few. These literary shams glide into oblivion faster than last year's snow drifts. They are created for "revenue only," and well deserve the fate which so speedily engulfs them. Conceit, strenuosity, sham and thinly veiled sensuality are blended in the modern literary output. Oh that some new Grotius might arise to take us by the hand and quietly lead us beside the still waters of real culture and to the springing fountains of classic lore! Not that we should imitate the ancients or be bound by them. No, not that at all. But that we may be taught humility, as we behold the towering grandeur of real genius of the truly great minds of all time, and that we may be delivered from the unwholesomeness, the vainglory, the tawdriness, the empty word-painting of most of our so-called "great writers" of this busy superficial age. We need the historical perspective. Happy indeed is he who has learned the refuge of great books! In the quiet comradeship of the world's greatest minds, one regains moral strength, clarifies his sense of proportion and re-creates himself afresh. And he is no small benefactor who initiates us into such companionship. Some such function as this was performed by Grotius through his various editions of ancient classics. As a champion of culture Grotius was a promoter of civilization.

From his busy pen also came voluminous commentaries on the Old and New Testaments. In his interpretation of Christian scriptures he, in a measure, anticipated modern biblical criticism. Nor was he a

mean theologian. His doctrine of the atonement was virtually the one taught in certain theological institutions even down to our day. And his *Truth of the Christian Religion* passed into any number of translations and became a text-book of Christian apologetics. A set of his works in Latin, in four ponderous old leather bound volumes, published in Amsterdam in 1679, may be seen in the library of the Garrett Biblical Institute. (If one would form an estimate of Grotius' importance as a theologian let him read the article on "Grotius" in McClintock and Strong's *Cyclopaedia.*)

2. *As a Champion of Toleration.*—More important still were his services as a champion of toleration. By nature and choice and habit he was ever the broad-minded peace lover and peacemaker. If one would appreciate the terrible hindrance which bigotry and intolerance have been to human progress he need only read such books as Andrew D. White's *Warfare of Science with Theology* or his *Seven Great Statesmen;* or Lea's *Superstition and Force* and his various volumes on the Inquisition; or Draper's *Intellectual Development of Europe.* From such a study one will learn how ignorant people have killed off the best thinkers and the most honest men. In the age of Grotius heresy was a crime and tolerance almost equally wicked.

In attempting to soften the asperities of the contending factions of Protestantism Grotius became a victim of the religious hatreds of his day. His *Truth of the Christian Religion* is a thoroughly non-sectarian presentation of the claims of Christianity. It treats of essentials—of things common to all Christian sects, reducing Christianity to obedience to Christ. Necessarily such a treatment was repugnant to a split Christendom, and bigoted Protestants and bigoted Catholics alike dubbed Grotius "atheist." He spared not himself in an earnest endeavor to bring together Protestants and Catholics. To such lengths did Grotius' desire for conciliation go that he seems to have lamented that the Protestant Reformation ever had occurred to rend Christendom into contending camps. (Fisher: History of the Reformation, 482-484; Draper: Intellectual Development of Europe, II, 225.) And as we have already pointed out, it was his earnest effort to heal the breach between Calvinistic and Arminian Protestants which brought him to prison and, after his escape therefrom, prevented his return to his native land.

In calling the roll of the prophets and heroes and martyrs of tolerance and unity, therefore, the name of Hugo Grotius must be included. He was a man ahead of his times and for this his contemporaries and compatriots could not forgive him. He would have been thoroughly at home in our scientific age, when the human mind is entirely untrammeled. But perhaps the age of tolerance never would have dawned if Grotius and other martyrs had not suffered.

3. *As the Founder of International Law and as an Advocate of International Peace.*—But it is because of his services as the father of international law and as an advocate of international peace that Hugo Grotius forever will be remembered. International law dates from his day and from his book. Earlier writers had written about this international question or that. But he was the first to present the subject comprehensively and from the standpoint of reasonableness and humaneness. Today every writer on international law harks back to Grotius. Not a peace conference is held in which the name of Hugo Grotius is not again and again pronounced. And, in the movement for the substitution of a world court for the arbitrament of war in international controversies, the memory of Hugo Grotius is revered as that of a pioneer and protagonist. Would that he might have had just one glimpse of what it is given to us to behold—a world Palace of Peace and Temple of Justice, a periodically assembling world-parliament, the increasingly rapid substitution of law for war, the multiplying decisions issuing from the Hague Court, the immense decrease in the number of wars, and the amelioration of the customs of warfare! "Would that he might once see" all this, did we say? Did he not see it, I wonder, by his statesmanlike vision and moral faith, as he toiled in exile on his epoch-making book? Truly he had the prophetic sense when he wrote the following: "It would be useful, and indeed almost necessary, that certain congresses of Christian powers should be held, in which controversies that have arisen among some of them may be decided by others who are not interested." It was this which fortified his soul, not the expectation of a paltry money reward. And, because of this, in moral greatness he towers into sublimity.

His *Rights of War and Peace* is not a book that one would catch up for light reading on a lazy summer afternoon. The modern reader finds its superfluity of quotations unspeakably tiresome. Yet there was a plan through it all, though one almost loses his way through the maze of citations. He picked out and strung together the most humane deeds and sentiments of all past ages and appealed to the general mind that humaneness was more reasonable and characteristically human than the barbarities of war. His book was the pivot on which human sentiment swung around for a new alignment. Thanks to him the world has turned a corner and faces in a new direction. Ambassador Hill is right when he declares that "the really influential part of the work of Grotius is not the opinions which he has collected or which he personally approves, many of which do not bear close examination. It is rather his indication of a course of law ever fresh and inexhaustible, from which may be drawn clearer and better defined rules of action. 'The dictates of right reason' were not exhausted by his authorities or by himself. So long as human experience lasts, widening with the years and with the centuries, that fountain will never cease to flow. In overstepping the narrow judgment and precepts of his time,—a time peculiarly characterized by cruelty, crudity, superstition and bigotry,—Grotius entered upon the endless road of human progress, and set the thought of his race upon an ever ascending highway." (Hill: World Organization and the Modern State, 32.)

For example, take one specific illustration of the fear-reaching result of his book, namely, the effect it has had in making war practices more humane. Every barbarity was inflicted by a victorious army in Grotius' day. The horrors following the capture of a besieged city were simply indescribable and blood-curdling. Today things are very different. War is dyked in between the high banks of a narrow channel. As John Fiske succintly puts it, the soldier cannot even take a chicken from a non-combatant enemy

even without at least going through the semblance of paying for it. The nations of the civilized world, by Hague conventions, have solemnly and jointly bound themselves not to do certain things in prosecuting a war. During our own great American Civil War Abraham Lincoln appointed Francis Lieber to draft a code of rules for the use of the armies in the field. This code was issued by the United States as *General Orders No.* 100—"my Old Hundred" Lieber facetiously used to call it. Other governments followed our example. In 1868 the Geneva Convention provided for the observance of certain humane courses in battle and war. Governments issued manuals to commanders in the field. All these manuals root back into Grotius' book. (See Maine: International Law, 24.) This change first was noticeable when Gustavus Adolphus forbade his troops to inflict the atrocities which up to that time had been universally inflicted. Richelieu, too, the great French statesman, took similar action. Thus began that humanization of war which process, now being carried to its logical ultimate, will relieve the sufferings of war by preventing them.

Thus we see, as Dr. David J. Hill puts it, that "it was a new age, for human thought at least, that was ushered in by the great work of Grotius." (Hill: World Organization and the Modern State, 24.) A new kind of professorship dates from Grotius' day—professorships of international law. The first chair of this kind in history was established at Heidelberg and the man who was called to fill it was an ardent disciple of Grotius, Samuel Pufendorf. And when we begin to count up the editions and translations of, and commentaries upon, Grotius' *Rights of War and Peace* we perceive how deeply this fertilizing book has penetrated into and humanized jurisprudence. In 1883 Dr. Rogge published a *Bibliotheca Grotiana,* attempting to make it a complete bibliography of Grotius' works. Some 462 titles were thus collected, but to quote Dr. Hill once more, "they do not comprise the writings of the generations of jurists who have been inspired by the great master or of the critics and biographers who have discussed his life and work." (Hill: Intro. to *War and Peace,* 15.)

4. *The Imperishable Luster of His Name.*—In view of the facts stated above, and many other similar facts which might be added, did space permit, it is safe to prophesy that Grotius' place in history will be a permanent and glorious one. Greatness is rendered by service to humanity. Assuredly, therefore, we may rank Grotius among the world's great since he has proved to be one of the world's greatest benefactors. Mr. Carnegie does not hesitate to say of Grotius: "In the progress of man from war, lawless and savage, to war restricted and obedient to international law, no name is entitled to rank with his." (Carnegie: Rectorial Address, 14.) As Chancellor Kent says, in his own immortal *Commentaries on American Law*: "Grotius has, therefore, been justly considered as the father of the law of nations. . . . He had the honor of reducing the law of nations to a system, and of producing a work which has been resorted to as the standard of authority in every succeeding age. The more it is studied, the more will our admiration be excited at the consummate execution of the plan, and the genius and erudition of the author." (Kent: Commentaries, I, 15, 16.)

Sir James Mackintosh, towards the close of his life, in reviewing the two hundred years from 1630 to 1830, named four books as having most powerfully shaped public opinion in Europe, namely, Grotius' *Rights of War and Peace,* Locke's *Essay on the Human Understanding,* Montesquieu's *Spirit of Laws,* and Adam Smith's *Wealth of Nations.* (See Hirst: The Logic of International Co-operation, 4-5, in International Conciliation Bulletin, No. 14.)

By the side of this opinion of Sir James Mackintosh we place the claim, made by Professor Phillimore and Andrew D. White, that Grotius' book has been the most fruitful in blessing of all books not attributed to divine inspiration. Let us allow Dr. White to present the case in his own words. He says: "The same claim has been made by one distinguished historian for Beccaria's *Crimes and Punishments,* and by another for Adam Smith's *Wealth of Nations.* It is true that these three books represent such precious conquests of thought that they seem to stand by themselves. . . . But, effective as Beccaria's book was in the long struggle of humanity against torture in procedure and penalty, it was but one of many as strong or stronger—among these being the works of Thomasius and Voltaire. And powerful for good as Adam Smith's work has been against unreason in legislation and administration, the claim put forth for it in the middle of the nineteenth century will hardly be renewed in the twentieth. To say nothing of doubts regarding the system of political economy which Adam Smith advocated, it is more and more evident that the work of Grotius was on a yet higher plane, was obedient to more lofty ideals, and is today producing wider and deeper results for the good of all mankind." (White: Seven Great Statesmen, 101.) Truly the steady on-marching of history in the direction pointed out by Grotius tempts us to apply the adjective used by the great German philosopher Leibnitz, and to hail the author of *The Rights of War and Peace* as "the *incomparable* Grotius!" Would that this touching of his dry bones might quicken us to a life of new vision, new culture, new tolerance, new courage, new sacrifice!

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The Voice From the Pew

If during the past winter's work at All Souls The Voice has been impelled to "break into song" from thankfulness, how impossible would it be to refrain after such a day as this thirteenth day of April, when from beginning to end we have been concerned with such a high theme as the story of Job, and have witnessed the unselfish, uncalculating services of those instrumental in presenting the same story in dramatization by the children of the Sunday School. Heartily do I sing "How good is man's life, the mere living!" Living in an age when we can *think*, and be free to follow the dictates of our consciences; living when the drama is being recognized as a vital factor in education, and above all, living within reach of Lincoln Centre, All Souls Church and the tutelage of its pastor, whose intrepidity and prophetic insight have made possible this joyous life of thought, study and service culminating in today's study of Job.

The day dawned brightly—"too brightly for a good congregation," I remarked to myself Cassandra-like; but great was my delight to see my prophesy fail, for an unusually large congregation listened to our pastor's incomparable sermon on the Old Testament poem, Job, that is now classed with those other masterpieces of literature—studies in the development of a soul—Æschylus' Prometheus, Dante's Divine Comedy, Victor Hugo's Jean Val Jean, Goethe's Faust, Byron's Manfred, and Hamlet and King Lear. Each of these typifies the spirit of man grappling with the verities of life.

Mr. Jones in the morning's discourse lifted us to heights of the spirit never before attained (it seemed to the writer), as he read into Job's self-defense and self-justification the self-assurance of a truly noble life, one who would not cringe before his accusers—the kind (?) and self-righteous neighbors who came to comfort him. Mr. Jones characterized the comforting friends as the good orthodox deacons, who, of course, saw a direct connection between Job's afflictions and some secret sin. This sermon was in a measure a preparation for the afternoon's dramatization of the book; but if I can convey the uplift that the whole service gave to the whole of that large congregation I shall be glad.

Not a small part of the spiritual uplift of each morning's service is due to the general service-program—the hymns, poem and music; and this morning's hymns, with Miss Borden's choice of Mendelssohn's St. Paul as offertoire solo, were particularly appropriate.

But the flowering of the week's studies of Job was the dramatization of the poem by Mr. Maurice Kuhns and its rendition by the children of the Sunday School. No change of text occurred, only as elimination to meet the requirements of time. The whole was visualized by Mr. Kuhns, who trained the performers to a noble conception and artistic

rendition of the poem almost unbelievable—to one who did not see it. Mr. Kuhns was assisted by his wife and family, all of whom were most generous of their time; and as I listened to these young people in their sincere and dignified action I thought of the incomputable influence of these months of study and drill; of the nobility and generosity of the service of the dircetor and his assistants, and again I saw the "beams of the little candle" glimmering, glimmering, glimmering—on, out through this "naughty world" into infinity. Who can guess what this drill and memorizing may mean to these young people? The performance was rendered more beautiful and realistic by the singing, in Hebrew, of the Lament, by a Cantor from a West Side Jewish synagogue, whose fine voice thrilled the great audience with its fervor and dramatic intensity.

The cast and movement of the play was as follows:

The Voice of Jehovah.
Satan (The Adversary), Guardian Spirit of the Earth .....Bradley Higbie
Job.....Collins Reed
Wife of Job .....Helen Johnson
First Messenger .....Theodore Parker
Second Messenger .....John Main
Third Messenger .....John Bailey
Fourth Messenger .....Samuel Allison
Eliphaz the Temanite } Friends of Job { .....Harold Gavett
Bildad the Shuhite.... } Friends of Job { Lambert Penhallow
Zophar the Naamathite } Friends of Job { ...William Douglas
Elihu the Buzite .....Robert Adler
Villagers, Shepherds, Water Carriers, etc.

Prelude—The Mountain Top.
Scene I—Before the Tent of Job in the Land of Uz.
Interlude—The Mountain Top.
Scene II—An Ash Mound Outside the Village.

And now, at the close of this full, rich day, having touched hand and shoulder of thoughtful, unselfish and loyal men and women who generously serve that other lives may be enriched, I sing again:

"How good is man's life—the mere living! How fit to employ
All the heart and the soul, and the senses forever in joy!"

VIVA VOCE.

IN APRIL

If I am slow forgetting,
It is because the sun
Has such old tricks of setting
When April days are done.

The soft spring sunlight traces
Old patterns—green and gold;
The flowers have no new faces,
The very buds are old!

If I am slow forgetting—
Ah, well, come back and see
The same old sunbeams petting
My garden-plots and me.

Come smell the green things growing,
The boxwood after rain;
See where old beds are showing
Their slender spears again.

At dusk, that fosters dreaming—
Come back at dusk and rest,
And watch our old star gleaming
Against the primrose west.

Harper's Magazine —*Margaret Lee Ashley.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

VII.

NAHUM.

TEXT: *"Behold upon the mountains the feet of him that bringeth good tidings,*
That publisheth peace!" —*Nahum* 1:5.

We drop now, in the story of the Jews, in round numbers one hundred years to the prophet Nahum. It is hard to realize the difference that one hundred years can make and it probably made more difference then than now. The details of life of individuals and nations are preserved more accurately each year by the pen, the telegraph and other arts. This little book can be read in five minutes. We know nothing about the author save what the title line tells and that was added by an editorial hand many years later.

The Prophecy Concerning Nineveh. The Book of the Prophecy of Nahum, the Elkoshite."—We do not even know where Elkosh was. It has been located near the Sea of Galilee, and also as a suburb of Nineveh, some eight hundred miles from Jerusalem. Some New Testament interpreters have liked to fancy that Nahum is perpetuated in the word Capernaum, a village on the shore of the Sea of Galilee, but that is only a fanciful supposition. The date of this little tract can be ascertained within sixty years and that is a pretty good guess. Aside from an internal evidence of language, it was clearly written after the fall of Thebes, which was in 664 B. C., for the prophet holds up Thebes as an example. It was also written before the fall of Nineveh, for he predicts that fall.

Thus located in time, this book becomes an interesting study, not for its religious spirit but because the author was a tremendous hater. He denounces the Ninevites with great gusto. He is an intense Jew, a great believer that his are *the* people, and he is so patriotic that he can see nothing but triumph in store for them. But he was mistaken.

Other elements in this book beside the bigotry of race claims and pretenses, are, a vindictive spirit toward the Ninevites and a narrow estimate of Jehovah.

Nevertheless scholars pronounce this book an elegant bit of literature, a fine illustration of Hebrew poetry. As poetry then, not history, nor religion, it is worthy of study. It is non-ethical from our standpoint, but Driver says:

> Nahum's poetry is fine. Of all the prophets he is the one who in dignity and force approaches most nearly to Isaiah. His descriptions are singularly picturesque and vivid; his imagery is effective and striking; the thought is always expressed compactly; the parallelism is regular. There is no trace of that prolixity of style which becomes soon afterward a characteristic of prophets of the Chaldean period. The book of Nahum is less directly spiritual than the prophecies of Hosea, Isaiah and Micah; yet it forcibly brings before us God's moral government of the world, and the duty of trust in him as the avenger of wrong-doers, the sole source of security and peace to those who love him.

And Noyes says:

He predicts the deliverance of his people from the Assyrians, and the destruction of Nineveh, the capital city of their enemies. This destruction he sets forth as determined against them by God, in the language of poetry, not history. He does not indicate the manner in which, or the nation by which, the destruction of Nineveh was to be effected.

Nahum stands in the very first rank of the Hebrew poets. What he has left constitutes a complete and regular poem, distinguished by a certain classic elegance, which shows that care and study were united with genius in its production. His description is extremely vivid, and his language rich and forcible, and abounding in beautiful images.

Cornill says:

It was probably written in the year 625, when the Medes under King Phraortes made their first attack on Nineveh, but did not accomplish their aim. . . . . In a religious and prophetic sense the contents of the book are not important, but its esthetic and poetical value is on that account higher, the language full of power and strength, and possessing a pathos and fervor which only true passion can inspire. It is in a certain measure the cry of distress and revenge from all the nations oppressed and downtrodden by that detestable people, which is here re-echoed to us with irresistible power from the book of Nahum.

The standpoint of Nahum is that of intense, bitter shame such as might be found in the Irish Fenian's bitter resentment against English indignities.

Huzzab, mentioned in Chapter ii:7, was probably Queen of Nineveh. No-Ammon, spoken of in Chapter iii:8, was the Egyptian name for Thebes. It was called Diespolis by the Greeks.

This poem sounds strangely inspired in view of the subsequent story of Nineveh, the very site of which was lost for millenniums. Its location has been rediscovered by the spade within the last hundred years. It *was* truly a prophecy born out of an ethical indignation. But the other side of the prophecy has not been so true. In less than another generation the same power that wiped out Nineveh put its foot on Jerusalem also and carried its inhabitants away as prisoners.

Nahum needs but little comment. Sidney Lanier, when he wrote his symphony, was a brother to Amos and Isaiah, to Micah and the rest of them. A brother in his susceptibility to nature and his sympathy with human nature.

Do you begin to understand why this Bible is a deathless book? But it has been badly abused in the hands of its friends. If Lanier's poetry was written in double column, fine print, solid, you know how much harder it would be to get great joy out of it.

Nahum is a book for fighters, for soldiers. It reflects the spirit of his time.

QUESTIONS ON NAHUM.

1. How can you ascertain the date of this book?
2. What is the character of Nahum as shown in it?
3. What can you say of the style of the book?
4. What is the character of Hebrew poetry?
5. What is known of the writer?
6. What has been conjectured as to where he lived?
7. Why is the book interesting?

A recent raid in New York City resulted in the seizure of 900 hummingbirds and many gulls, herons and swifts, which were offered for sale in disregard of the Shea law prohibiting possession for sale of birds of the same families as birds native to the state of New York.

The Study Table

SPRING BOOKS

From the *Macmillans* I get a number of worth while books: "The Feet of the Furtive," by Charles G. D. Roberts for one. I do not think there is any danger of Mr. Roberts writing too many books about animals. Each one comes out better than the last, and that is saying a good deal. The illustrations by Paul Branson are worthy of the book. Mr. Roberts' style is as good English as I have found in the last year's reviewing, clear as the dawn and strong as noonday.

Albert Edwards, who recently sent us "A Man's World," from the same press, sends us now one of the invaluable books of the season. It is entitled "Comrade Yetta," and to give one a thorough understanding of the labor side of the present day problem I do not believe there is a better book. As a story it is fascinating on every page. For good English I could quote passage after passage beautiful and strong combined with thoughts that startle and convince. But what pleases me most in this book is that it is *the gospel of work*. We have got in some way to get out of the inferno of shirk. Say what you will about it, our young people are not brought up to honest labor. Nearly all the drive means getting somebody else to work for us. Our whole school system teaches the dishonor of toil; and our churches are just as full of sneaking pride as the schools, and it is mistaken everywhere for piety.

If you want a volume that justly discusses what is now called psychotherapeutics, or mind and health, get a volume from *Macmillans* entitled "Mind and Health," with an examination of some systems of divine healing, by Prof. Edward E. Weaver of Clark University, having an introduction by President Hall. It will not do to let go of this topic. We are coming to the time when healing as a mind operation will be comprehended as a matter quite out of debate. We shall then understand Jesus from the standpoint of his healing, and we shall understand each other from the standpoint of killing or saving by our mental conditions.

Robert Herrick, who has shown his capacity for putting into print disintegrating stuff, is really capable of doing better work. So far as I have been able to read his last book, "One Woman's Life," it is an uplook from his previous volumes. We fairly have a right to ask to be excused from highly wrought sensualism. We get enough of it in social life, and in our individual efforts to build the permanent. We have gone through a rather long age of vulgarized sociality. Nearly all of our really honest authors are veering away to something clean and wholesome. We cannot help wishing them success. There is no excuse, however, for anyone's reading a book in these days that is not in the highest class of literature.

From *Macmillans* I also get "Concert Pitch," by Frank Danby. These stories do not seem to me very natural, nor eminently interesting. Something of the sort has been said before a good many times; and for my part, when the dice are shaken again, it is all the same to me whether it comes up double six or six two.

From the same house I have received a volume of stories by Betty Von Der Goes, entitled "A Necessity of Life and Other Stories." These are all stories of society people, and the first one I did not like; but

all the rest so far seem to be clean, fresh, readable and valuable. Three or four of them are exceedingly good in style and spirit. But after all there is no life worth talking about except that life which accomplishes some thing, the busy life loaded with duty as a tray is loaded with eatables. I have lived eighty years, and if I had my choice I would never take the position of a wealthy citizen who had not had to make the ends meet with economy and industry. I see nothing in the life that is not care-ridden that is worth the while. Best of all is it to be trained to a country home making, where you may escape, if you will, a large burden of social trivialities. We are coming to the day when we can say "Mrs. Farmer, your position in command of the brooks and the birds, and the trees and the flowers, is higher than that of a princess or queen."

"Training the Boy" is another *Macmillan* book, of the highest quality. I did not know that I should ever find my own tastes, and largely my own life, so portrayed in another man's book. The author is William A. McKeever, Professor of Philosophy in Kansas State Agricultural College. This is a crowded book analyzing the boy and his needs, and what ought to be done for him, marvelously well. You see that the intent of these modern educational books is "salvation." That dear old word no longer means saving a whippersnapper from deserved fate in some other world, but rescuing him from being spoiled right here and now, in our public schools, and in and by our churches. There is a magnificent struggle abroad to get rid of false estimates of both the boy and his training. To review this book would be simply to write it over. I prefer simply to say to my readers, Here is a volume of wit, wisdom and timeliness.

E. P. Powell.

Books That Regenerate

An ever swelling flood of books is coming upon us. Where they are to be stowed is the problem of our librarians. Imagine the size of the stacks that will be needed to contain them a hundred years from now. They are in large part brilliant books. The world never produced so many original, lucid, well written volumes as are turned out from the press each year. But we cannot read them all. What shall we choose for our limited hours of reading from these books, from the old and the new?

There is a test many are finding of value. Some books tire our minds; others invigorate. We must read many a tiresome volume for the information it contains. It is technically though tediously useful. Reading for the sake of knowledge is necessary. But reading for life's sake is more necessary. Science for science's sake, art for art's sake are slogans of the past. Now it is science, art, reading, for life's sake. Some admirably written books on science, history, social science, leave us mentally weary. Then we turn to a passage from the pen of Henry Drummond, from Mr. Dole's "Coming Religion," a poem of Markham's or of perhaps, some spiritual youth who has incarnated his vision of the unseen into verses which are reproduced upon the swiftly passing pages of a magazine. Instantly our weariness is gone; a flood of light, of springtime, breaks through our minds; a lark begins singing in our hearts; good-will and peace descend through our inner skies; we are regenerated. This is the kind of reading that makes all things new. When we have a margin of choice is not this the book to select

Books on theology, philosophy, economics, seldom possess this life-giving quality. Harnack's "What Is Christianity?", Bowen's "Resurrection," Jones' "Studies in Mystical Religion" approach it. Emerson's essays and poems are often aglow with its presence. But the works that contain it in most effective degree are the Bibles of the world, and the great books of devotion, such as "Imitation of Christ," Brother Lawrence's "Practice of the Presence of God," the Journal of John Woolman, and that most pure and exalting of all the devotional books of Christendom, "Theologia Germanica." In the last few years there have appeared from the pens of the inspired Bahai teachers, Baha'ullah and Abdul Baha, words that possess this regenerative touch in superlative degree. These are now transfiguring the character of the people of Persia, turning their ignorance into knowledge, prejudice into understanding, selfishness into love, with a power unseen in the orient for centuries. The "Hidden Words" of Baha'ullah fairly envelope the mind of a receptive spirit with heavenly light and love.

Wherever we find such books we find life. A few pages, called "The Gospels," turned the course of history. The word of a Jesus is creative—it makes a new humanity. What all the learning and intellectual brilliance of the Greek philosophers could not accomplish the words of Jesus affected with ease. In short, some books contain simply ideas. They are instructive; but cold ideas have never moved the world, even though they spring from the intellect of a Plato. Other books contain that superior dimension of mental life which we call insight, love, the Holy Spirit; they recreate the face of human history. Some words are as a transparent garment of the Holy Spirit. The miracle is ever new. When we read those words with pure heart we are reborn.

When books come thick and fast why not choose, as far as we can, those that bring to our minds the light and love of the upper world? Their pages are outwardly like those of other books, but from them we win the spiritual dynamic that puts weariness to flight, routs our fears, transforms duty into joy, and lifts social service into the love of God. They contain as it were the spirit of very God, and we say of a truth that they are inspired.

Urbana, Ill. Albert R. Vail.

Books Received

G. P. Putnam's Sons

An Interpretation of Rudolf Eucken's Philosophy, by W. Tudor Jones, $1.50.
Protestanism and Progress, by Ernest Troeltsch, $1.50 net.
Bible Readings in the Early Church, by Adolph Harnack, $1.50 net.
Who Laughs Last, by Ashton Hilliers, $1.35 net.
The Port of Dreams, by Miriam Alexander, $1.35 net.
The Positive Evolution of Religion, by Frederick Harrison, $2.00 net.
Ashes and Sparks, by Percy White, $1.25 net.
Modern Philosophy, by A. W. Benn, 75c net.
The Burning Question, by Grace Denio Litchfield, $1.25 net.
Along the Road, by Arthur C. Benson, $1.50 net.
The Peace Movement of America, by Julius Moritzen.
Rahel Varnhagen, by Ellen Key, $1.50 net.
New Comedies, by Lady Gregory, $1.50 net.
The Adventures of Miss Gregory, by Percival Gibban, $1.35 net.

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THE FIELD

"The World is my Country, to do Good is my Religion."

FIFTY YEARS OF FREEDOM

The following interesting statistics regarding the industrial and educational progress of the Negro in their fifty years of freedom is taken from *The Chautauquan*, April 3. Quoting in turn from the *Southern Workman*, it says:

"During the past fifty years there has been a rapid increase in the wealth of the negroes of the South. This increase has been especially marked in the past ten years, during which time the value of the domestic animals which they own increased from $85,216,337 to $177,273,785, or 107 per cent.; poultry from $3,788,792 to $5,113,756, or 35 per cent; implements and machinery from $18,586,225 to $367,831,418, or 98 per cent; land and buildings from $69,636,420 to $273,501,665, or 293 per cent. From 1900 to 1910 the total value of farm property owned by the colored farmers of the South increased from $177,404,688 to $492,898,218, or 177 per cent.

"In 1863 the total wealth of the negroes in this country was about $20,000,000. Now the total wealth is over $700,000,000. No other emancipated people have made so great a progress in so short a time. The Russian serfs were emancipated in 1861. Fifty years after it was found that 14,000,000 of them had accumulated about $500,000,000 worth of property or about $46 per capita, an average of $200 per family. Fifty years after their emancipation only about 30 per cent of the Russian peasants were able to read and write. After fifty years of freedom the negroes of the United States have accumulated over $700,000,000 worth of property, or about $70 per capita, which is an average of $350 per family. After fifty years of freedom 70 per cent of them have some education in books."

"This is very encouraging," says *The Chautauquan*. "But there are seamy sides to the situation. Negro schools are too often poor and inefficient. In the cities there is much discrimination against negro labor. There is agitation in the North for school segregation, or separate schools for negro children. Politically the majority of the negro population is disfranchised. The civil rights of the negroes are often violated. Emancipation has not been completed; there is even danger of reaction.

"Happily there are earnest men and women in the South as well as in the North who are alive to these dangers and shortcomings, and who are working with and for the black man, for justice to the latter. There is a University Commission on Southern Race Questions in the South which is investigating the industrial, moral and educational needs of the negro and seeking to further his advance. There are societies to prevent lynching and violation of the rights of negroes. Leaders are raising their voices against injustice in every form and public sentiment is being created that cannot fail to affect legislation and judicial decisions in a wholesome way."

By way of comparison it may be noted that in Italy's population of 35,000,000 it is said only 57 per cent of the men and 40 per cent of the women can read and write and that of the 20,000,000 population of Spain only 37 per cent can read and write.

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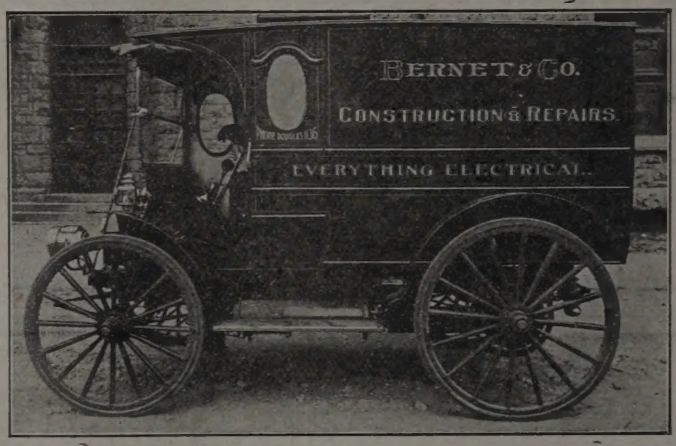

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